

suffering and sacrifice. He went into the grave but he did not remain there.

#### Heart Talks

Selected.

As often as I read the simply told story of the dying of the Lord Jesus it moves my deepest soul and touches the fountains of my tears. O, we must not read it carelessly! We should ponder every word with tender reverence. Any unprejudiced reader, taking it merely as a historical recital, recalling the facts of his character and his life, without any thought of the deeper meaning of the story, could not fail to be stirred with tender sympathy. And for us who know its spiritual significance and its personal relation to ourselves, how deeply moving it is!

Think of the man Christ Jesus—his pure boyhood; his acuteness with the doctors in the temple when only twelve years old; his loyalty and love to his parents. Think of his unsullied, unselfish manhood, so pure that temptation found no response in his soul. Think of him going about doing good, healing, comforting all who came to him. Think of his yearning sorrow at the grave of Lazarus, and his tears over sinful Jerusalem. Think of his patience under the bitter taunts of his accusers. Think of one with so strong yet gentle heart suffering such pain as is here described. Can we fail to be deeply moved? Then remember all this was because of sin—your sin and mine; because he loves us and would save us. Surely the cry must come from our deepest being: "O Jesus, the sin which broke thy heart I hate! Thy love has conquered all my soul!"

This is not merely an exhibition of service and sacrifice; not crucifixion to show us the glory of cross-bearing; not Christ laying down his life for us that we "by following him may lay down our lives for others." It is all this indeed, but also infinitely more. There is a deep mystery of atonement here. Calvary will never move the heart of the world sufficiently to draw it from its sin and selfishness merely as an example of self-sacrificing love. When Paul said to the Corinthians, "I am determined not to know anything among you save Jesus Christ and him crucified," his message was not that his or any man's ministry of service and sacrifice, like that of Jesus, would save them from the ruin of luxury and vice. It was that the cross is the power of God unto salvation to everyone that believeth; that it makes, by a mystery unexplained to human thought, "a new creature" set free from the guilt and power of sin. "He was wounded for our transgression; he was bruised for our iniquities; the chastisement of our peace was upon him, and with his stripes we are healed." This is the gospel for the degraded people "over on the East Side;" for the much enlightened yet wholly blind people "on the avenue;" for the heathen who vainly offer sacrifice to idols; for your own sinful heart and for mine. It is the "hope of earth and joy of heaven."

May the Golden Text, with all its sweetness and power revealed by the Spirit, ring

thru our hearts—"Who loved me, and gave himself for me"—until we cry, with the rapture of St. John, "Unto him that loved us and washed us from our sins in his own blood, and hath made us kings and priests unto God and his Father: to him be glory and dominion for ever and ever. Amen."

#### For Teachers

1. Compare the four accounts of the death of Christ, and fix the events in order, as follows: (1) The crucifixion; (2) "Father, forgive them;" (3) The title; (4) The division of the garments; (5) The mocking of the people; (6) The penitent thief; (7) The mother and the beloved disciple; (8) The darkness; (9) "Eloi, Eloi;" (10) "I thirst;" (11) "It is finished;" (12) "Father, into thy hands," etc.; (13) The death. Notice the seven utterances of Christ on the cross and show their meaning.

2. Observe seven prophecies fulfilled on the cross: (1) Isa. 53:12; (2) Psa. 22:18; (3) Psa. 22:7; (4) Psa. 22:8; (5) Psa. 69:21; (6) Psa. 34:20; (7) Zech. 12:10.

3. Find five wonders which took place at Christ's crucifixion.

4. In teaching this lesson keep the spiritual and practical in constant view, and avoid matters which minister only to controversy. (1) The power of sin; (2) The value of humanity; (3) The power of the human will; (4) The kingliness of Christ; (5) The selfishness of men; (6) The unselfishness of Christ; (7) The truth of God's word.

5. Suggestive questions: (1) Was the death of Jesus absolutely necessary for our salvation? (2) Was there any one who could have prevented his crucifixion? (3) In what way has the statement, "His blood be upon us," been fulfilled in the case of the Jews? (4) Who is the more responsible, Pilate or the Jews? (5) How many and what prophecies were fulfilled in Christ's death? (6) What was the real purpose of Christ's death?

## The Word Opened

### READING THE BIBLE

C. H. WETTERBE

Some readers of the Bible have never begun to read it, I mean that they never begun to read it in a way which would bring to them and to others thru them, what it is quite possible for them to bring out of the Bible. One must not only have a spiritual aptness for reading it, a preparation of heart for it, but he must also put alertness of mind into his reading; he must have his mind all open to discover all that he can in the words which he reads. This means energetic thinking, while reading. Then, too, one is helped much by relating some of the things which he has discovered in the Bible by his reading. Mr. James G. K. McClure, president of Lake Forest University, says: "One of the most successful readers I have known was a young man who attempted to tell those whom he met what he had read and what the

reading had suggested to him. He thus made his reading a permanent part of his memory, while at the same time he developed his own methods of expression. Talking things over is always a great help to the understanding of their significance and to the fixing of them in the thought. The man, for instance, who reads the Bible will read it the more understandingly to himself, according as he attempts to tell the meaning of the Bible to some one else. It has long seemed to me that one reason why the Christian religion is a teaching religion is that every teacher of it by his teaching of it may become the more fully imbued with its significance and with the beauty of its truth." I cordially commend these words to all who would read the Bible to both mental and spiritual profit. And one particular benefit of such a course is, the unconverted, to whom you may relate what you have read, may be converted by it.

#### IN OR OUT

P. H. BEAVER

Being impressed with the ease with which our present day customs influence our minds in the interpretation of ancient and opposite customs, in reading an article on "Sop vs. Soup," written by one of our highly esteemed elders with whose views I usually agree, but in his explanation on this topic must be allowed to call for more accurate testimony. The point of doubt in my mind is the dipping anything whatever beside the hand into the dish; *trublion*, a tureen, a dish having a cover belonging. As yet I fail to see any testimony in text of anything being dipped *into* the dish besides the hand. In the absence of such testimony I take it for granted that the sop or mouthful was dipped by hand *out* of the dish of stewed, boiled or baked pottage or porridge, some of which may have been in lumps, bulbs, or pieces. If it was a liquid it probably was soup and of this there is no evidence.

In speaking of the manner of eating in vogue in Palestine and southward among the descendants of Esau, so late as 1857 and of the descendants of Jacob in Christ's time. Rev. Bausman writes: "One morning I walked round to Ahmed's tent, and found that he was again entertaining his noble guest around the large wooden dish. They were sitting on the ground where nature took the place of knives, forks and spoons. I could easily understand how they managed the rice, for they twisted their finger ends into a spoon and pawed into it with manifest relish. But the uncarved mutton was not so easily disposed of. With the help of a short sword a slice was started and then stripped down with the hands. Courtesy should have prompted us to eat with them out of the same dish, but a man's education is often a very stubborn thing. One finds no little difficulty to engage in such a hand-to-hand ceremony over a common dish of pillau, in which persons figure who are alive with all manner of creeping things not invited to the feast."